A brief exhor-

tation, fruitfull and meete to be read, in this heauy time of Gods visitation in London, to suche as be sicke, where the Ministers do lacke, or otherwise cannot be present to comfort them.

I. F.

¶ Imprinted at London, by [illegible] Day, dwelling ouer Aldersg[illegible] beneath Saint Martins.

¶ Cum priuilegio.

An exhortation vnto the Sicke.

ALthoughe (I doubte not) but he, that hath layd this crosse vpon you, doth also so minister vnto you sufficient strength and patience to beare the same: (whom you like a good souldiour forget not the duyte of your captayne) whiche sayth, that in patience you must possesse your soule: yet notwithstanding for as much as flesshe is weake, so that it is ouer apt, (which be here about you) one of vs to exhorte an other so long as we shall be heere together, I thought it my parte to make and desire you, for the Lordes sake, to take it quietly whatsoever the Lord shall send, whether it be life or death: yet (I say) not to thinke your selfe made happye therby, yea (and appointed) death do come. For happye (sayeth the scripture) yea, blessed be they that dye in the Lord. And Saint Paule counteth it a vantage for him to depart hence, desiring to be dissolued and to be with Christe. So you likewise let not your flesshe shrinke at the remembrance of death, but reioice rather, (if you) a christian

stian courage take vp your cross, fo-
lowing your captaine Christ the cõque-
rour of death which went the same way
before you. And thoughe ye can not fol-
lowe him in like vnderlye of life, yet
take the benefites of his death and em-
brace his promises boldly, which prom
seth to all that believe in him, neuer to
dye, but to haue euerlastyng lyfe. For
therfore died he, to take away both the
feary and feare of death, and to destroye
him wthche hath the Imperie of death,
that is the deuill. Hauing therfore these
so plentifyl promises of the scripture, let
vs not shrinke. And though the nature
of flesh is commonly to shrinke at death,
yet thys nature is to be suppressed (as
much as may) by the power of gods spi-
rit, & by the meditation of his holy pro
mises (I sowe sayde I said) the ensaum-
ple of the holy Apostles, who whether
they liued or died, they deth was to the
aduche, thy lyfe was to them nothinge
but Christ. Let vs thincke in our sel-
ues likewise, that whether we lyue or
dye, Christes we are, & euer shalbe, which
neuer dieth, but liueth alwayes. And so
shall they wthche live to him.

Thus then hauing and hearing now
the gospel & the promises therof so long

time

tyme preached unto you, learne nowe therfore to practise that, which you haue heard. And as you know the grace of God in Christ his sonne to be greate and cõfortable, so now labour to apply the same & to exercise it upon your selfe: wherby dyke a good scholer, nowe you may declare by your doyng, what you haue learned by hearing.

And thus being armed with the power and strẽgth of Christ, passe thorow this storme, beit neuer so rough and sharpe in the flesh, hauing before your eyes so many examples of good mẽ which passed the same way before you as the Prophetes, Apostles, & Martyrs of Christ, who in their extremities passed through greater tormentes, some racked, some torne in pieces, some sawen asonder, some stoned to death, some hanged by one mẽber, some by an other, some broyled upon coales, some burned with flamyng fire: whiche they notwithstãding abid with pacience. But especially casting up your minde and beholding the death of Christ, learne therby to dye and not to feare death, not to murmure against God. For if he did abyde a smarting passion, and chatin his middle and best age: thincke your selfe not better

Not to feare death.

stian courage take vp your crosse, folowing your captaine Christ the cõquerour of death which went the same way before vnto. And thoughe ye can not folowe him in like vnderneye of life, yet take the benefites of his death and embrace his promises boldly, which promise to all that believe in him, neuer to dye, but to haue everlastyng lyfe. For therfore died he, to take away both the sting and feare of death, and to destroye him which hade the Imperie of death, that is the deuill. Hauing therfore these so plentiful promises of the scripture, let vs not shrinke. And though the nature of flesh is cõmed yet to shrinke at death, yet this nature is to be suppressed (as much as may) by the power of gods spirit, & by the meditation of his holy word. Wherein folowing (as I said) the ensample of the holy Apostles, who whether they lived or died, their death was to the aduche their life was to them nothynge but Christ. So let vs thincke in our selues likewise, that whether we lyue or dye, Christes we are, & euer shalbe, which neuer dieth, but liueth alwayes. And so shall they which liue to him.

Thus then hauing and hearing now the gospel & the promises therof so long time

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Not to feare death.

that he. And if his death be a remedy to our wounded, and victory agaynst our death, (as it dede it is,) then enioy you your victory, geuing thankes to Christ therfore. Thirdly is he beyng innocent yet was ready to dye and so died as neuer anye dyed in the like case, but he alone: Then compare with his innocency your manifolde deseruings, and suffer willingly that, whiche you haue deserued wilfully, considerying with your selfe, that whether nowe or hereafter it shall please god to call you hence, you are not alone. How many are gone before you? How many shall go with you whensoeuer you shall depart? and how many shall follow after? And that of all ages and of all sortes of men. For what is the estate and condition of al men but mere mortalitie? That is to saye, not so soone borne to this worlde as dead to god. And what doth it skill then when a dead man dieth, whiche is dead already before he begynneth to dye: whether he dye sooner or later: as all men be which be borne of Adam. For where Christe sayeth in the gospell, let the dead goe burye the dead: what meaneth he, but that we should vnderstande therby no difference to be betwene them that be,

eath con
ered.

dead

dead, and thy that be a line as tour by god. wherfore I whom you (deare brethren) not thys death any thyng but may you, which is bodyly, and not to be regarded. But rather consider and weighe the true death in dede, which is the separatiõ of man from god his creator. And this death as it is horrible, so this to be feared indede, as witnesseth the gospell, sayinge, feare not thym that onely can kill the body, but feare ye thym which hath power to kill the body, and cast the soule into hell fire. But Christe be praised who hath take this death cleane away from you. As for the bodyly death, seeing it is a separation not from the fauour of god, but onely from the fruitions of this present worlde, it hath nothing greatly to be feared, but rather to be embraced with thankes, at the least with obedience, when soeuer the handes of the Lord doth send it. For if it be true that Saint Jhan saieth, he that loueth god perfectlye can not loue thys worlde, so true is agayne, that he which hateth this world truly, can not greatly feare death. wherfore consider thys bodyly death as it is, to be (as I sayd) a separation of man from this world onely, and not from his god. For neither is he any

thyng nearer vnto god that is aliuene=
ther be any thyng farther of, whiche is
dead, but rather nearer than the other,
witnessyng the holy Apostle, Howbeit we
be in this body (saith he) we are straun=
gers from god.

Deathe Gods pu=nishmēt for synne.

Although it can not be denied but as
all other punysshment is greuous, so
death inflicted of god for sinne, cannot
be pleasaunt to the nature of man, ne=
ther yet contrary ought to be passed so
lyte vpon, as many despetate ruffins
be wont to do, whiche for light reiles
aduenture their liues, neither stickyng
at synne, nor feareyng the due punish=
ment of god for the same: yet seyng the
same god agayne of his owne most ten=
der mercy hath prouided a remedy for
this our deserued death, thorow ye inno=
cent death of his sonne our sauiour, let
vs therefore not so mache be terrefied by
ye one, as reforced by the other. Briefly
to conclude, and though these promises
were not so amplye and so certeinlye set
forth in scripture to vs, as they be, or if
I shold now haue to do with some pro
phane gentile, or philosopher, knowing
nothing but bare naturall reason what
would he saye vnto me thus reasonyng
with him, As if I should aske him being

a wā stricken in age, and neare to death, if he myght begin from hys first youth, his yong yeares againe, to abide all the troubles, perils, plunges, cares, and sorowes, which he vnto that day had suffered, whether, thinke ye, he would take the offer of lyfe, with that condicion or no? Certes I suppose not. And why thē should life seeme so swete, which a man would refuse to haue, though he might, drawing suche rages, and cares with it as it doth in al estates. Moreouer to reason what may be said in this matter further, I praye yon what doth a man lose by death? ye wil say peraduēture it doth depriue a man of this lyfe: But first let vs see what life is. For if true life be to liue in the fauour of god, certayne it is, that of this life no bodyly death can depriue vs, through Iesus christ our lord. Agayn if it take from vs this lyfe of the body: So also doeth it take from vs the feare of death, and all paingues of sicknesse; so that we shall neuer nede to be sicke, nor to feare death any more. Moreouer, ye will say, it doth depriue vs of this beautiful light of the pleasaunt firmament: So it deliuereth vs also from night and darkenes of the earth. It taketh vs away frō ỳ flourishyng spring,

What is lyfe.

The incommodities & cōmodities of death compared together.

and pleasant sommer: So also it taketh vs away from the sharpe winter and al bitter sorynes: it taketh a man from hys frendes and kinsfolkes: So also it doth from all his enemies and slaunderyng tongues: yt plucketh you frō wife & childrē: Adde also, from all the griefes and sorowes that happen by wyfe and children: in seyng those euils, whiche many tymes happen vnto them, And though it plucke you from wife and children, yet it bringeth you to your father and mother, and to all your brethren in the Lord, which are gone before, where ye also shall receaue your wife and children again. It taketh away your eating and drinkyng: So it doth your hungre and thyrst. It plucketh you from your goods & possessiōs: that is to witt, from corruptible & trāsitory goods, to riches heauēly & euerlasting: And what losse is that I besech you. Finally cōsider with your selfe, not frō what or from whence but to what thynges, & whether it doth trāsporte you. For what doth death els, but (as a man would saye) ferry ouer a man, from the backe of miserie, vnto the garden of paradise: from this world to the land of glorye, and to the kingdome of life. Of whiche kyngdome Daniell is

his

his vii. chapiter speaketh, whose wordes be these: Then Iudgement shall set, that all power may be takē away, and trodē down, and perish for euer, but the kingdome, and power, and maiestye of the kingdome and of all rule vnder heauen, shalbe giuen to the people of the saintes of the highest, whose kyngdome is the kyngdome euerlastyng, and all kinges shall bend and bowe to the same. which kingdome god graunt to you & to vs al through Iesus Christ our Lord. Amen.

The kyngdome of Christ and of the true Christians

And thys hetherto that I haue sayd, for putting of the feare of death, may serue in like sorte to the putting away the feare of sinne. For he which hath deliuered vs from the one, hath also deliuered vs from the other. So that one pryce payeth for both, that is the blood of Iesus. which blood with the same vertue, as it vanquisheth death: with the same also it vanquisheth sinne. For what is death but the effect and the operation of sinne? or what is sinne, but the agent or cause of death. So that the cause beyng takē away, the effect must nedes folow. Likewise the effect beyng taken away, the cause hath nothing to do to all suche as be in Christ Iesus. Be strong therfore and bold (deare brother) vpon this

Synne not to be feared

your victorye agaynste both your enemies, aswell sinne, as death. To the obtayning of which victory nothing els is required of your parte, but onely to beleue in Jesus the sonne of god. As nothing els was required of the Israelites beyng stricken with fiery serpentes, but onely with their eyes to looke vp vnto the serpent hanging vpon the tree. So, you in beleuyng onely on the sonne of god crucified for you, shall not perishe but haue euerlasting life. For your fayth onely in Christ iustifieth, and nothyng els: according to the scriptures. For yf thou beleue (saieth ye Apostle) with thy hart, and confesse with thy mouth, that the Lord Jesus died for thy sinnes, and rose agayn for thy righteousnesse, thou shalt be saued. Rom. x And agayne, the righteousnes of god (saieth Paule) is by the faith of Jesus Christ, in al and vpon all that beleue. Rom. 3 Agayne, he which hath in hymselfe no good workes, but onely beleueth in him whiche iustifieth the wicked, hys fayth is reputed vnto righteousnes. Rom. 4. Agayne, for that which was impossible to the law to do, in asmuche as it was weake bicause of the flesh: that performed god, and sent hys sonne in the similitude of sinnefull

Fayth in Christ only iustifieth & saueth.

Rom. 10.

Rom. 3.

Rom. 4.

flesche,

flesche, and by sinne, damned sinne in the flesh, that the righteousnesse required of the lawe might be fulfilled in vs. Rom. 8. Rom. 8.
Item. Rom. 4. Therfore by fayth, is the inheritaunce geuen, as after grace, that the promise might be sicure and stare vp- Rom. 4.
at the sede &c. Thys faith hold you fast, and praye to god to encrease it: be it neuer so litle with a good desire to haue it more, it shall suffice vnto your saluacio. And thus as I haue exhorted you deare brother) not to dread the violence of death (which death being in the handes of god whether ye shall lyue or dye is vncertayne vnto vs) so I exhorte you likewise not to feare any sinne, be it neuer so greate in your conscience. For in fewe wordes to end and to conclude, I chise first entred into Paradise.
what sinne is it that you nede to feare, what or howe greate so euer it be, seyng the first man that euer entred into Paradise, was both a notorious thiefe and a murtherer, to whome for his fayth, ye know what was sayde of the Lord Jesus: This day shalt thou be with me in Paradise.

The same Jesus with euerlastyng glory be prayse for euer, Amen.

¶ A Prayer to be sayd ouer children, visited by Gods hand with sicknesse, which sorrowfully me of Gods

O mercifull Lord and Sauiour Christ Iesus the onely begotten sonne of the liuing father redemer of mankind through all ages, whose nature is tender & pitifull not onely to the strong & stout, but also to the weake and simple as babes, infantes and children, we heartely desire and praye thy glorious maiestie for this child or infant, whiche hath not the capacitie to praye for itselfe, dying here in paynes and pangues of sorowfull sicknesse, beseechyng thy grace, that with the same pitie wherewith thou suffrest the babes and childrē to come to thee in the Gospell and laydst thy blessed handes vpon them, thou wilt also respect with the same eyes of compassion, and consider thys tiely childe sore greued with sicknes. Name we beseech the that as it beareth and here sheweth the image of sinnefull Adam, by sufferinge for sinne, so it bearyng the liuely image of thy heauenly grace, may by thy grace be deliuered and helped to that whiche

now

now by nature it suffereth. So that like as it is with vs partaker of thy holye Baptisme, so it may also with vs be partaker of thy helpe and consolation. And forsomuche as the paynes of the same poore childe seeme greuous and vehement, we besech thee so mitigate the vehemencie thereof, that by the relieuyng of it, we also may be comforted, dealyng with it according as it shall seeme good to thy diuine wisedome, whether by death to call it or by life to restore it, so that whether it go e, or tary, it may be thine, and at last with thine elect be made partaker of that blessed resurrection, whē thou shalt appeare, to whose maiestie be prayse, thankes, and glory for euer and euer. Amen.

I. F.